PACIFIC SCHOOL OF RELIGION
BERKELEY, CALIF.
MWF

The AMERICAN FRIEND

[DECEMBER 7, 1950]

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

The Light That Is Christmas

Editorial

THE PASSION PLAY

CHRIST AT OBERAMMERGAU

THE WALK WITH GOD

WILLIAM CLARK'S CONCLUDING DEVOTIONAL

A NEW CALL TO PEACE

THE CHURCH PEACE MISSION

D. P. ASSURANCES NEEDED

A SERVICE COMMITTEE PLEA

A REVIEW OF OUR MISSIONS

COMMENTS BY MERLE E. DAVIS

The Devotional Life . . . A Page of Personal Helps

THE LEVELS OF PRAYER

The writer of this column is William W. Clark, Headmaster of Oakwood Friends School, Poughkeepsie, N. Y.

V. The Walk with God

This concluding devotion on "The Walk with God" ends the series of Devotions on "The Levels of Prayer."

The most telling symbol for the practice of the Presence of God is the symbol of the cross. I am not sure that there is much precedent for uniting these two conceptions so closely. When we are reading about the practice of the Presence, as, for example, in the records of Brother Lawrence's life, we are most apt to be led to consider the way in which an individual is more and more constantly aware of the invisible spirit at all times. Brother Lawrence is famous for the way in which he was able to concentrate upon thoughts of God even admidst the clatter and busyness of the kitchen, where his work job kept him much of the time. One of our modern Brother Lawrences, Frank Laubach, has spoken eloquently of his experience in seeking to have God continually in mind. His "Letters of a Modern Mystic," and his "Game With Minutes," give suggestive advice from his own experience as to how one may be thinking of God or walking in the presence of the Holy Spirit throughout each moment of the day. All this is inspiring, challenging, and very humbling, but it is not enough.

In the gospel and letters of John there is a suggestion which seems to me of the utmost importance in this connection. The author declares that the real union of spirits between man and God occurs when man loves as God loves. In other words, when one is most fully an instrument for the Holy Spirit one is least conscious of one's self as a struggling, striving spirit. One is finding his profound satisfaction not in achieving something but in giving or sharing something. We are godly, that is, practicing the Presence, when we love the brotherhood of mankind with the same quality and spirit of love with which God loves us. We are God in action when we are not consciously aware of seeking his Presence.

This whole concept is made very clear in Jesus' parable of the last judgment. The only people who are prepared for the Kingdom, according to this story of Jesus, are those who are not in the least aware of the fact that they are ready for the Kingdom. They are not even thinking about or worrying over their relationship with God. They are not tensing themselves in earnest effort to bear Him in mind; they are, simply and quite unselfconsciously, doing the little jobs of kindness which for ever and a day need to be done by good neighbors. These are the ones who have found so transformingly that God has identified Himself, with complete selfgiving, with them in their needs that the only possible response from them is the same sort of identification on their part with others in *their* needs. In short, the ones who are invited so blessedly to enter into the Kingdom prepared for them from the foundation of the world were practicing the Presence of God without even knowing it.

This always means the cross. Communion with God means identification of man with man. But man is everlastingly involved in struggle, and often with failure and sin. Identification means sharing in the depths as well as in the heights. Just as God Himself, in the person of Jesus Christ, took upon Himself the whole meaning of manhood, even to its tragedies and violences, so the one who walks with God finds himself *by empathy* within the very hearts and minds of brother men in their struggle. To such a one there can be no alien person, nor any alien circumstance, not even the most desperate. Nor will he find himself an alien even in the midst of hostility and persecution. It is there above all that the practice of God's Presence is most urgently needed, or the cross is empty of its significance.

It is a strange quirk of mind which has led many outstanding Christians, in other ages as well as in our own, to come to the conclusion that at certain times the cross, as the demonstration of God's unfailing love, is irrelevant. When an aggressive individual or an aggressive nation sets forth on the path of violence, they say, one must cease to be a God-inspired person and must meet the violent with a violence more mighty. Surely the fact is obvious that it is only when love meets violence with love that its true nature is tested and found redeeming. If it is true that there is never a time when the challenge is not before us to put into practice the love of God, then no moratorium upon this challenge is tenable.

Obviously it is also true that no one of us is at all times equally responsive to the challenge. God knows and we know how frequently we sin and fall short of the glory. At times it is particularly hard to love our enemy. *That never means that we are released from the unending obligation to try.* It only means that we are driven down to our knees in an abject confession of our failure and a longing cry for God's grace and forgiveness, so that we may be restored in our efforts. Indeed, we learn what it means to forgive our enemies; and we are made able to do so, and to take all and give all which the cross requires, by virtue of the experience on our own part of God's forgiveness, His selfless indentification with us in our failure.

When we do experience this searing, purging fire and flood of forgiveness from on high, we return again into the circle of prayer which leads us step by step to the level of

(Continued on page 398)

THE AMERICAN FRIEND Old Series, Vol. LVII, No. 25 New Series, Vol. XXXVIII, No. 25
AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA
PUBLISHED FORTNIGHTLY BY THE FRIENDS PUBLICATION BOARD, 101 SOUTH EIGHTH STREET, RICHMOND, INDIANA

PERSONNEL OF THE BOARD

BUSINESS COUNCIL

James C. Matchett ..... Chicago, Illinois
Chairman of Council and Board
F. Chase Stevenson ..... Richmond, Indiana
Secretary-Treasurer of Council and Board
Edward A. Nusbaum ..... Richmond, Indiana

EDITORIAL COUNCIL

D. Elton Trueblood ..... Richmond, Indiana
Dorothy Lloyd Gilbert ..... Guilford College, North Carolina
Ashton M. Otis ..... Whittier, California

SUBSCRIPTION RATES

Subscription Price ..... $3.00 per Year
Foreign, 75 cents extra. Single copies, 15 cents.
Advertising in the Local Meeting Directory, 8 cents per line per issue. Other Advertising rates given on application.

Make all checks and money orders payable to Business Department, THE AMERICAN FRIEND, Richmond, Indiana.

Address all correspondence having to do with the editorial management of the paper to EDITOR, AMERICAN FRIEND, Richmond, Indiana.

ERROL T. ELLIOTT ..... Editor
E. Merrill Root ..... Editor of Poetry

Entered as second-class matter, March 23, 1918, at the post office at Richmond, Indiana, under the act of March 3, 1897

Editorials . . .

THE LIGHT THAT IS CHRISTMAS

"Darkness shall cover the earth, and gross darkness the people"

We walk in the twilight — between a world of darkness and a world of light. We do not know whether it is the twilight of evening, just before darkness, or of dawn, announcing the day. At many points in history, perhaps in most crises, men felt that they were walking this perilous path between two worlds. Now and then someone, as did George Fox, has seen the ocean of light flowing over the ocean of darkness, but first of all these men of God saw the darkness. They have never been easy optimists or despairing pessimists. They have been realists, open-eyed, seeing all.

The truth is that just now, on the threshold of Christmas in 1950, a confusing state of darkness and light exists. No amount of optimism can conquer the darkness and certainly pessimism can only paralyze us and lead to defeat. First of all let us see the fact that the darkness of evil is real — as real as light. We must not blink at the tragic nature of sin in the world. Though expressed in many forms of evil, the root is sin, not in the abstract, but in the self will of the human heart. We can never explain it away, for evil is real — like an ocean of darkness.

"But the Lord shall arise upon thee"

Sin is here and the multiforms in which it appears are to be seen almost everywhere. Gross darkness has covered the people, but darkness is not the last word about men and their possibilities. There is a glimmer of light like a finger of the dawn — a stir of conscience, a sense of duty — something which is not evil, but something which God has given to men. This light within will not save them, but it will lead them to their salvation, if obeyed.

Through the darkness of any era there comes someone, yea, a multitude, carrying their lights. God has not left men without hope. His light shines, but never without an Isaiah, a Jeremiah, a Hosea, who can speak out of personal experience about the saving light. They speak, but always aware that their lights are dim. They are prophets but not Saviors, counsellors, but not Masters. In their own weakness they call for Another, someone "whose shoe latchet they are not worthy to unloose."

"Arise, shine, for thy light has come"

The imperishable longings in the human soul are not there for nothing. They have meaning. They bear witness — a witness to the full light of which their small candles prophesy. They feel unworthy in the sight of God. Certainly they cannot remove the sin of this world. Only someone sinless can do that.

Their words become known, their humility felt — even to the shepherds of the field. They also, in their way, stand in the prophetic line. On the hillside they watch the receding folds of hills, the dark blue sky, clean as a mountain lake, the brilliant stars that seem to burn with a celestial light.

Suddenly the sky is on fire and they hear an angel choir singing the greatest good news that ever came to men. It had to be sung, for it o'erbrims words. It is news, but more than news — a Savior indeed has come — someone who is not only the counsellor, but the Prince of Peace. "Unto you is born this day in the city of David a Savior who is Christ the Lord." And then the angelic refrain, "Glory to God in the highest and on earth, peace, good will to men."

"And the Gentiles shall come to thy light"

This was news not just for shepherds or even for their people. It was news for all men. No lines of color, class or nation could exist in the light of that first Christmas. It was for all men of good will. There would be only one condition — that those who would *find* must first of all *seek*. Christmas was not to be imposed upon men. The good will of which the angels sang could not be enforced. Indeed it could then and now be experienced only by those who turn from darkness to light, from their sin to their Savior.

There are to be no "gentiles" in the new kingdom, no outer court, no degrees of favor with God. Christmas has broken down the barriers and invites whosoever-will. Since that first Christmas, the Gentiles have come. In fact, they have outraced the peoples through whom the first good news came. Who now are the "gentiles"? They are all those whom we segregate from our own life, whom we hold at arm's length. They now may outrace us in the years ahead, for our ascendancy, our power, our pride may mark us for decline while the humble peoples of the earth are prepared to receive the meaning of Christmas. We look now in the palaces for great events. They look to the mangers.

"And kings to the brightness of thy rising"

Pomp and splendor are out of date. They always have been, in the sight of God. Power that is not held in humility ceases to be power. Honor that does not honor God and the rights of man dissolves under the forces of history. Only those in seats of power who are willing to divest themselves of that power can endure. To grasp for power over men is to embrace death. To share power and privilege is to find immortal values. Only as the kings and princes of earth come to the light of Christmas can they find a future that is worth the having, for there, princeli-

ness is of the heart, and kingliness that of character.

No one is born so high that he has no sin and none has achieved by his own power such lofty state that he needs no forgiveness. None is so good in himself that he does not need to be redeemed. The more that men have risen in their self interest, the more they need to kneel at the manger. When kings are also wise men, their wisdom leads them to the new King — the one who was wrapped in swaddling clothes. Leaving with new insight, they wear their ermine, if at all, more lightly.

Not only princes on thrones, but all princes of power must come and lay down their power and privilege. They, *we,* must come and come soon if light rather than darkness shall cover the earth.

E. T. E.

The Master's Last Week

As Interpreted by the Oberammergau Passion Play

By Janet H. Swift

There is a central purpose and unity in the life of Christ which starts with Christmas and continues through Easter. During this Christmas season, it is well to remember one of the most meaningful and beautiful celebrations of Christ's life — The Oberammergau Passion Play. The time of the Nativity brings more vividly to our minds the significance of the life of Christ — the Light brought by the Christ Child kindles to a never-dying flame during his life and is made immortal at his death. Mrs. Swift has published an illustrated book entitled, The Passion Play of Oberammergau.

PASSION Plays have been given since very early times in several villages in Germany, especially in Bavaria. But, *the* Passion Play of Oberammergau *alone* has had a continuous history since it was first given in 1634 in gratitude for deliverance from a terrible plague.

The text of the Play simply records the events in the last week of the earthly life of Jesus Christ, commencing with the triumphal entry into Jerusalem. The story adheres closely to the New Testament account. The words spoken by the Christus are largely the Biblically recorded words. The other lines are dignified, refined and, at times, strikingly scriptural. The present text was largely prepared by the good Father Daisenberger, a faithful priest and friend of the village for many years, who says that he did it simply "for the love of the Redeemer and for the edification of the Christian World."

Bavaria is a land of music; it was to be expected, therefore, that the Passion Play would be a musical drama. It is not considered great music, but critics should take into account its specific purpose, that of being a background for the lines and the action. There is an orchestra of forty pieces, placed in a recess and hidden from the audience. There is also a Chorus of forty singers, which takes the place of the chorus in the old Greek plays.

In the main, the procedure is very simple. The overture finished, the chorus, garbed in beautiful and appropriate uniforms of rich blue tunics over white with golden girdles and headbands, enter from the wings in two divisions, one at either end of the stage, and take their places at the front of the proscenium. The Choragus steps forward and sings a welcome. Next, a tableau assembles in the pavilion in the center of the stage. At this point, as at the beginning of each act, the Prologuist appears, and recites his explanations of the tableau and its application to the immediately approaching experience of Christ. The act, with its various scenes, is then given.

There are three parts and seventeen acts in the Play. The tableaux form a most important feature; each act is preceded by one or two remarkble ensembles, some of them including hundreds of persons, men, women and children. The ensemble reflects the genius of a group-painter of the highest artistic skill, as does the costuming and coloring. These tableaux also serve a useful purpose in relieving the tension which would be almost unendurable in watching this tragic story for so many hours, for the Play lasts from eight o'clock in the morning until six at night, with two hours intermission in the middle of the day.

As to its subject—the last week in the earthly life of Our Lord—there is, at first, a thought that the idea of theatrically staging the sad events of the Holy Week may appear to be presumptuous, almost sacrilegious, and many shrink from witnessing a dramatization of the physical suffering of Jesus. But what other story can be recalled which exhibits so many authentic phases of human nature — envy, cowardice, treachery, patience, loyalty, devotion and forgiveness, human and divine? And does not the religious motive of the actors have much to do with the effect? As Father Daisenberger says in an address to his flock: "If we work together in holy zeal worthily to represent these great mysteries, then we may expect that with God's grace, great blessing may ensue."

It is a notable fact that, in the atmosphere of the Play, in a great theatre with an audience of thousands of persons of all sorts and conditions, from all parts of the world, of all shades of belief and unbelief, the Church of God seems once more united—"One is your Master, even Christ, and all ye are brethren."

* * * *

With this introduction we may imagine ourselves billeted in one of the spotless village homes during the coming season.

It is a summer morning, and the entire Ammer range is touched by the rays of the rising sun, while away in the distance, the snowy peaks of the Tyrolese Alps gleam with the glow of dawn. From the belfry of the little church sweet chimes resound and the quiet village, nestling in the sheltering mountains, answers to the call of the day.

After the customary celebration of Mass in the Church, the hour of eight finds hundreds of village actors assembled in their appointed places behind the scenes in the great theatre, and thousands of guests in their appointed seats in the vast auditorium looking out over the uncovered stage at the sky above and the mountains towering beyond. The expectant silence grows oppressive. And, now, the eagerly awaited hour has come.

A muffled, martial overture, played by the orchestra, strikes upon the ear. As it comes to a conclusion, two col-

umns of stately figures appear at the back of the stage, advance with measured steps and take up their places, and the Choragus intones his message. The Chorus divides and falls back to either end of the stage, singing sweetly as the Prologuist introduces the tableau.

The first tableau shows Adam and Eve being driven from the Garden of Eden by the Angel with the Flaming Sword, representing the entrance of sin into the world. A second artistic tableau showing God's remedy for sin, "The Adoration of the Cross," is now staged. A group of beautifully-robed women and children are seen gracefully posed about a wooden cross, while the chorus sinks to its knees, and softly sings a prayer.

The Triumphal Entry

The prelude is barely finished before a distant clamor is heard. Hosannas, growing clearer and louder, fill the air, while a great throng begins to pour upon the stage from all directions. Hosannas still resound, palm branches are waved, and garments cast onto a pathway opening toward the rear of the stage, along which a strange cavalcade is seen approaching. A majestic figure, clad in grey robe and red mantle, with wavy brown hair parted over a noble brow, a tender face, wearing a far-away expression, kindly in every line and contour, comes riding upon an ass! At the animal's head walks the young, fervent, delicately-featured John, carrying his staff, while the other disciples follow—a retinue of earnest, simple peasants, but, for the time being, actually embodying the physical presence and the spirit of the disciples of our Lord.

Thus the Triumphal Entry is pictured, and the following display of regal authority in the Cleansing of the Temple gives us the most vivid evidence of the potential power of the gentle Master. And here begins in earnest the determined scheming of the Priests and Pharisees to seize and destroy him. Judas with his well-known love of money is skillfully tempted, and the Sanhedrin, in its spectacular setting with its gorgeous robes and evil faces, holds a night session to plan its attack.

In the meantime the Master welcomes the peaceful hospitality of his friends Mary, Martha and Lazarus in the Bethany home. Mary Magdalene is also there with her box of precious ointment and performs her act of devotion, thus evoking Judas' penurious charge of waste and the Master's prophecy which has been carried out for 2000 years — "Wheresoever this gospel shall be preached throughout the whole world, that which this woman hath done shall be spoken of for a memorial of her."

The Last Supper with its composition modeled after the painting by Leonardo da Vinci is a most memorable scene. The lesson of service is taught by the washing of the feet, with the dramatic incident of Peter's vehement objection, with Jesus' quiet reply, "If I wash thee not, thou hast no part with me," and the disciple's equally vehement request, "Lord, not my feet only, but my hands and my head!" The sop is quietly handed to Judas, who goes out into the night to perform his dastardly deed. Then comes the blessing and passing of the cup with Christ's only recorded personal request, "Do this in remembrance of me," which has been faithfully obeyed by the church throughout its history.

There follows the scene in the Garden of Gethsemane, with the wearied disciples asleep and Christ's humanity wrestling with his divinity. Here also are spoken the living words of prayer for his followers of all time to come: "I pray not for these alone, but for all those whom thou shalt give me through their word, that all may be *One*." The final surrender, "Thy will be done," is complete, and from that moment on there is no backward look.

The Master's betrayal occurs and the Via Dolorosa begins. The disciples flee; the denial of Peter is a spectacular scene, as is Judas' repentance in the darkness and his wild ravings, as he comes to the decision of suicide — the sight of which the great audience is mercifully spared. The farcical trials and the steps to the Crucifixion follow as told in the Biblical account.

The Crucifixion

The sight of the physical suffering is terrific; yet it is true, as a competent critic has said, "It is all so cruelly yet quietly carried out, that it cuts into our very souls without, at the same time, offending our aesthetic feelings." Still, the sight of 800 persons on the stage, with upraised hands, crying in unison, "Crucify Him! Crucify Him! His blood be on us and on our children!" strikes into the very soul; and the scourging and crown of thorns are unbearable. Close your eyes if you must, but let the conception stir the depths of your heart. For it is an almost supernatural glimpse into the sacrifice of God himself for the world he loves.

Two spectacular tableaux precede the Crucifixion—the child Isaac bearing the wood for his sacrifice, and Moses lifting up the serpent in the wilderness.

The three crosses are shown and the final words are spoken. The committal of the Mother to the beloved disciple is impressive, and that final "It is finished" is accompanied by solemn sounds of thunder and by darkened skies, while the friends about the cross are stricken with grief. The descent from the Cross is a copy of Rubens' great picture of that act. The entombment and the angels announcing the resurrection are realistic, while the meeting of Mary and her Lord, with its tender greeting "Mary," and her surprised exclamation, "Rabboni!" is very moving.

The tableau of the Ascension shows a background of great fleecy clouds, with a dim disappearing figure. Angels and friends are artistically grouped and the chorus dressed in black is shown kneeling while it chants its paean of praise.

The Play is over, no one cares to speak, many eyes are dim, the great audience silently disperses.

* * * *

The day draws to a close in the Bavarian highlands. The setting sun drops slowly behind the shadowy hills, painting the encircling sky with its opalescent hues, and tipping with splendour the snowy peaks and forest-clothed hills. The towering Kofel lifts high its gleaming cross into the heavens, glowing with light, color, beauty; and the heart of the beholder responds with hope, courage, worship.

"Praise, honour, adoration, power, and majesty, be unto Thee from everlasting to everlasting."

ASSURANCES NEEDED FOR MORE DISPLACED PERSONS

The American Friends Service Committee, in the belief that Friends will continue their support of the DP program, has offered 100 additional assurances to Church World Service in order to take advantage of the new Displaced Persons Act which extends the time to June 30, 1951.

All meetings which have been considering sponsoring a displaced person should put their good will on paper, and place their pledge with the Service Committee.

Emphasis is being placed on displaced professional workers — doctors, engineers and other intellectuals. The sponsor, however, may offer such a DP a temporary unskilled job. Amputees also are hard to resettle, and desperately need help in their struggle to face life again. Syracuse Meeting, Southampton Meeting and Summit Meeting have successfully sponsored handicapped DP's.

Those interested in this humanitarian effort to rescue the forgotten and neglected should write to Florine G. Miller, A.F.S.C., 20 South 12th Street, Philadelphia 7, Pennsylvania.

PEACE CALL!

At Detroit in May 1950, over 400 American Christians of fifteen denominations met to rededicate themselves to a personal witness against all war. Out of the inspiration and fellowship and concern of that conference, a message was produced which these Christians wish to share with all the nation.

To do this they created an affirmation and appeal which has been signed by a hundred and ten prominent Christians from many lands of the world. Among them is Martin Niemoeller of the Protestant church in Germany, Canon Charles E. Raven from England, E. Stanley Jones from the United States, G. J. Heering from Holland, and many others. This statement and a series of conferences, which are being held October 15-December 15, to follow up the Detroit conference are parts of the *Church Peace Mission.* In twelve to fourteen of the largest cities of the United States these conferences are being held with such men as Albert Edward Day, Henry Hitt Crane, Harold Bosley, Robert Weiskotten, A. J. Muste, and others as speakers.

With the increasing seriousness of the international situation, the words of the affirmation come to Christians with deep meaning and urgency:

"The World Council of Churches has recognized, as a living part of the universal Christian fellowship, those Christians who refuse military service of all kinds and are convinced that an unqualified witness against war and for peace is for them the will of God.

"We who hold this conviction are humbly and prayerfully eager that the whole Church shall unite in this witness.

"Everywhere today there is apprehension and a mood of despair. Man in the moment of his greatest scientific achievement faces the possibility of total self-destruction. To many, war seems the only answer. We believe that another way, grounded in the will of God, is open. In this hour of confusion and turmoil, the Church is called to speak a distinctive and steadying word, drawn not from the judgments of the secular world, but from the gospel.

"The insistent and absolute call of Christ is to His Cross. It is a call to repentance and commitment—repentance for our involvement in war and commitment to the power of reconciling love.

"We, therefore, appeal to the Church of Christ throughout the world to break with war—to repent of warmaking now.

"We appeal to the churches in every land to take the initiative in this crucial witness. We appeal to individual Christians to refuse to make or to use weapons of war, and to devote their energies to the removal of the social, economic, and moral causes of depression, dictatorship, and war.

"We advocate that individual Christians and the Church support the use of the methods of reconciliation and nonviolent action in situations of conflict.

"Let the Church own no Lord but Christ, no power but the Cross, no hope but in the God Who bears the destiny of all in His hands."

It is hoped that the valuable study papers prepared for the Detroit Conference and the findings of this conference will be used by local churches all over the country as the center of a series of discussion meetings for the purpose of awakening new concerns and deeping the spiritual life of Christians in regard to this important question in the life of the world and the church today.

Further information and the conference findings are available from the Board on Peace and Social Concerns, 101 South 8th St., Richmond, Indiana.

IN MEMORIAM

Esther E. Baird, well-beloved missionary to India, passed away at her home in Burton, Ohio, on August 15, at the age of eighty-nine.

She met Friends when she was a student at the Huron Road Training School for Nurses, and became a member of the Friends Church in Cleveland. She attended the Bible Institute there, and later established a work for Friends in India under the auspices of Ohio Yearly Meeting. She entered India in 1896, during a time of famine, and cared for fifty orphans, many of whom have since become leaders in Christian fields. Her work there now has grown to four centers, each well equipped with good buildings, churches and schools, with a hospital in the main center.

Ohio Yearly Meeting was forced to give up the work, which was then taken up by the Women's Missionary Union under a free will offering known as the Esther Baird Love Fund.

In 1938, Esther Baird retired to her Ohio home. A letter written at the celebration of the fiftieth anniversary of the founding of the Mission indicates the appreciation for her service felt by the Indians: "Our Dear Mother, as the Hindus long to see Gandhi, so we long to see thee."

It was announced at the United Society of Friends Women meeting during the Five Years Meeting sessions that Mildred White of Jordan (Palestine) will be the new recipient of the Esther E. Baird Love Fund.

"VOCATIONS OF FRIENDS" BOOKLET NOW READY

One important form of preparation for the Friends World Conference in 1952 will be the wide use of two study booklets, the first of which, "The Vocation of Friends in the Modern World," is ready for distribution and use.

For the 900 who will attend the conference, and for the many thousands who will be unable to attend, this booklet will provide a stimulating introduction to some of the basic questions which Friends will be facing in the fourth century of the Quaker Movement. Although the thirteen chapters are written by individual Friends, there is a remarkable unity of approach to the various subjects.

The course deals with the major divisions in our world, such as "East and West," "Colored and White," "Jew and Gentile," "Friends and other Christians," and seeks to find for Friends "the role of the reconciler."

There are a number of possible uses for the book: 1. As a course in a church night or forum series. 2. For older young people's Sunday night meetings. 3. For use in the mid-week meetings. 4. As an alternative course for a youth or adult Sunday School class during a quarter.

The booklet is priced at 25 cents per single copy, 10 or more copies at 20 cents each, and can be ordered from the Friends Book and Supply House, Richmond, Indiana.

A choir of people who can't sing is being organized at the Highland Park Methodist church in Richmond, Virginia. The choir is the project of the minister, who calls it the "One-Two Choir," because its members "hit one note and miss two." He says he believes people who aren't good singers get a lot of pleasure out of trying to sing. The choir will sing at a church service after a few rehearsals.

THE DEVOTIONAL LIFE

(Continued from page 394)

communion. No man owes us anything; we owe to all men everything, because God has transformed us into perennial debtors to His grace. The word "debt" is not the best word to use here. God has freely entrusted us with the gift of all things good and, best of all, with the gift of Himself. The life of prayer thus becomes the gifted life.

The circle is complete. We began the circuit with the simple, childlike thrust of the spirit in thanksgiving for all the good things of life. We return, in the maturity of our experience, to this place of simple gratitude. All our living is just a way of saying, "Thank you, Father!"

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

The Dignity of Man, by Lynn Harold Hough; Abingdon-Cokesbury, 1950; 144 pp; $1.75.

In an age when human life and worth is held as cheaply as it is today, Dr. Hough's book, *The Dignity of Man — Our lost birthright and how to find it*— is most timely. "Man is created in the image of God, is the offspring of God; therefore his dignity and worth is his birthright."

Dr. Hough deals with man in his lost estate, his free moral agency, the problem of the source of evil, and makes a clarifying distinction between what constitutes evil and sin. The chapter on the Cross brings to focus the doctrine of the supreme dignity of man — "In God's mind and heart man is worth the cross." Out of "the Fellowship of Disintegration," man, who has lost his birthright, may come, through "the Fellowship of Divine Grace," to "the Fellowship of the Forgiven." To this experience all are invited. "Christianity is the religion of the great invitation."

The book is invaluable to ministers. To those who are troubled with inferiority feelings or who may have a sense of "having lost their place in the world of values," it a God-send.

JOHN I. WRIGHT

Traverse City, Mich.

The decay of Christianity . . . is a running commentary on the words of Christ: "Ye cannot serve God and Mammon."

Nicholas Berdyaev

The Teakwood Pulpit, and other stories for Junior Worship, by Alice Geer Kelsey; Abingdon-Cokesbury; $1.75.

Mrs. Kelsey has brought together a group of stories usable with junior children (ages 9 to 11) in the church school worship program, in the class hour, or in the home. Most of the stories are brief and to the point, within the realm of understanding and appreciation of the junior age child.

These stories have been grouped under five general headings: Stories of World Understanding, Stories of Men We Admire, Stories of Bible Verses, Stories from Folklore, Stories for Christmas and Easter. The first and last of these groups are the least valuable. Nevertheless, in these two groups are enough good stories to offset those which might not measure up to standard, and the other three sections contain excellent material.

Stories such as these that Mrs. Kelsey has gathered can be told and retold in the teller's own words without losing the freshness, simplicity and flavor of the original form.

VIRGINIA WILLIAMS JOHNSON

Richmond, Indiana

Your Bible and You, by Charles R. Erdman; Princeton Theological Seminary; pp. 180; $2.50.

This book by Charles Erdman, who is Professor Emeritus of Practical Theology at Princeton, is announced as "An inspirational guide to a richer and fuller life by means of an evangelical interpretation of the Book of Books." The study is based on the King James version.

The first five chapters discuss The Book of Life, The Word of God, English Versions, Aids in Reading and A Divine Unity. The rest of the book is devoted, for the most part, to a review of the contents of each individual book of the Old and New Testaments.

Any Bible student desiring a brief review of each book of the Bible will find this volume very helpful.

MURRAY S. KENWORTHY

God and the Nations, edited by Paul N. Poling; Doubleday & Company; $2.

This little book contains very far-reaching thinking on the main problems facing the nations, and more particularly, on the problems confronting Christian churches within the nations. Five authors deal with the problems of security, the United States and the Soviet Union, national sovereignity in the world community, world recovery and the Point Four program.

The closing chapter is a comprehensive one by Pitirim A. Sorokin, who presents "Nine Theses on War and Peace." This closing chapter merits hours of thoughtful study and prayer. Sorokin's first thesis is that the worst tragedy that could happen in the immediate future is the outbreak of World War III, and that must be unconditionally prevented. He presents some of the very best thinking that has been done on the subject. The church cannot afford to evade the issues that are involved in his presentation.

Wm. Merton Scott

POETRY CONTRIBUTORS

ENID SEVERY SMITH, Pfeiffer College, Misenheimer, North Carolina.

MARY GUSTAFSON, 7401 Circle Hill Drive, Oakland 5, California.

WHITE DARKNESS

White darkness came with Winter: he
Stamped on the earth; with blustering breath,
He blew the petals out like flames
Of candles. All seemed dark and death.

A white hush silenced all the world.
Yet underneath the snow, the Spring
Waited, serene, for rain and sun —
The leaves that glow, the birds that sing.

Deep in the roots, the flowers said:
"We keep our faith, and faith is strong."
The frozen chaos, the white breath
Of Winter cannot silence song.

In death's white darkness, shadow-meshed,
We also feel the wind's dark wing;
Yet we shall find our blossom too,
When Heaven's gate swings wide with Spring!

ENID SEVERY SMITH

GIVEN BEAUTY

The fragrance of petunia
Lifts through the rain-wet air,
Spilling bold scents of loveliness
For all to share.

Here the bold campanula
Hold each saucered cup
To catch the falling water
And drink it up.

The quaint faced sprawling pansies
Balance the flowered scene
With sky turned golden beauty
Above leafed green.

Here is a place for resting
The eye for a little while,
Where the sift of rainbow color
Is like Heaven's own smile.

MARY GUSTAFSON

THE STORY IN FIGURES

On this page are figures that tell a story—a story that is not ending right, but none-the-less one which can yet have a happy ending. Back of these figures are people. Some of them are the people we saw at the Five Years Meeting, from East Africa, Cuba, Jamaica, Mexico, the Tennessee Mountains.

Back of these figures is a host of people asking, "What will Friends say and do in these critical days?" Yes, back of these figures are the very Meetings of Friends that do the giving. What happens to them, to all members, if the program of Christian education, the work with young people and the ongoing program of our publications are curtailed?

No one really wants that to happen, and it won't if—if Friends of the Five Years Meeting bestir themselves and make the story end right.

Many Friends, perhaps 2000 of them, attended the recent Five Years Meeting sessions. They should be in the front ranks now until the close of the year on March 31, less than four months away, helping this great story to end well. Eight-twelfths of the year is gone, and only one-fourth of the budget is in.

The next four months are asking much from us. The story must end well, for it is our part in the Christian impact on our world.

UNITED SERVICES BUDGET RETURNS TO DATE

Receipts April 1, 1950 to October 31, 1950

Baltimore	$ 678.84
California	157.00
Canada	
Indiana	13,026.81
Iowa	7,344.91
Nebraska	536.60
New England	1,270.05
New York	350.40
North Carolina	3,025.45
Western	7,912.57
Wilmington	904.90
Kansas	674.33
Other Sources	2.94
United Society Friends Women	1,422.31
Interest Income	322.28
	$37,629.39

The seventh annual Worldwide Bible Reading program, which is sponsored by the American Bible Society, started on Thanksgiving Day and will end on Christmas Day. The theme that has been selected for this year is "The Bible—A Light and a Guide."

Our World Missions . . . .

This page is provided in alternate issues of "The American Friend" by the Mission Board of the Five Years Meeting. Edited by Merle L. Davis.

THE STATUS OF OUR MISSIONS

In the issue of THE AMERICAN FRIEND dated August 3, 1950, we outlined the three major objectives of a mission board in any field as: (1) To bring enlightenment to the people; (2) To establish the beginning of the Christian church and create about it an environment favorable to its growth; (3) To make that church indigenous to the people.

The primary purpose of this number is to show how far we have progressed toward the realization of those major goals.

In turning to the analysis of each of our missions in order to see where we stand in relation to our ultimate goal as a mission board, we should remember that the work on all of our fields was begun forty-eight years ago or more, either by the mission board or its predecessors. Also we should bear in mind that the rate of accomplishing the purpose for which a mission board exists varies greatly with the background in which the work is set. Consequently, the success or failure on any field is not necessarily a measure of the good judgment or the lack of it on the part of the workers who have gone there. However, this in no sense relieves a board of the responsibility of choosing missionaries who are wise Christian statesmen.

AFRICA

In Africa we have had to start nearer the beginning than with any other mission because there was less enlightenment there and the people had fewer relations to the world about them. But the small wave started in 1902 has grown into such tidal proportions that we are unable to cope with it adequately. The people are eagerly receptive to the Christian message, comprehend fairly well its principles, and have 411 congregations, 24 monthly meetings and an average weekly attendance of 80,668. They are even more desirous for education. Our 335 schools, with 44,411 pupils enrolled, are unable to care for the demands for higher education. Likewise, our hospital and the 11 dispensaries, with the 2,505 hospital patients and 21,758 dispensary patients, are unable to meet the demands made upon our facilities. The industrial department is snowed under with the buildings to be constructed and the new installations to be made. Also because we have a more complete mission there the multiplied contacts which our missionaries have with the people are accumulative in effect.

Our work in East Africa has developed to the stage at which we will face maximum demands for personnel from this country for the next several years. The number of institutions is growing and we have nationals to fill most of the positions. But they have not yet developed to the place where they occupy the administrative and major supervisory posts. Our American staff there should be increased to include several more in education, and one more in the evangelistic department. Perhaps not before 1960 or possibly 1965, should we look forward to a reduction in our missionary staff in East Africa by the natural substitution of nationals for missionaries in administrative and supervisory capacities. The church is developing toward a reasonable degree of indigenousness although practically all their religious hymns are translations of American songs which do not necessarily reflect their own hopes and aspirations.

CUBA

In Cuba the mission board has come nearer to completing its particular responsibility than on any other field. At the inception of Friends' work in that country the people had back of them a rich civilization. Although it was somewhat decadent at the time, and literacy was at a low ebb, yet the people were proud of the golden age of their culture. Likewise the people universally accepted historical Christianity as presented by the dominant church. Many of them were well acquainted with the major incidents of the life of Christ. But adherence to the church was only nominal for many, especially among the business and professional men.

This was the foundation on which our first missionaries could begin to build a Christian church in which spiritual reality predominated, rather than form and symbol. With the aid of good schools, the church grew steadily and solidly, although not at a rapid rate. The bulk of American leadership, and the need for it, passed in the twenties. All the Friends' institutions are now manned by nationals. As additional proof of the indigenous nature of the church, we should note that the membership has increased as much in the

last twenty years without a large number of missionaries as it did during the first thirty years with almost all of the work under direct missionary leadership. The yearly meeting, with some outside financial aid, carries the full responsibility of its business.

JAMAICA

The status of the development of Friends in Jamaica is between that of Africa and Cuba, leaning closer to the situation in Cuba than that of Africa. Since the cultural level of the people as a whole is far above that of Africa, their educational system more advanced, and since Christianity has long been one of the accepted religions, Friends have a higher base on which to found the church. Twelve monthly, three quarterly, and one yearly meeting have been established and have capable leadership on the whole. However, although we do not need the missionary personnel in Jamaica that we once did, yet we do not have the leadership from the island itself which is prepared to take over the administration and supervision of all of our institutions and work. Unfortunately it seems necessary for us still to supply from this country some of the meetings with pastors. The transfer of this pastoral responsibility from missionary to national leadership is the most important next step in the natural development of the work there. Even with that transfer of responsibility to nationals, our present missionary staff is the minimum with which we can hope to maintain an environment and *esprit de corps* sufficient to assure the growth of the church. Our schools and homes, though struggling against serious financial difficulties, are major factors in creating a personnel and environment favorable to the growth of the church.

MEXICO

The situation of Friends in Mexico is unfortunate indeed. The state of enlightenment and culture is quite high except in the remote areas where Friends have never touched anyway. So we have had a strong cultural base upon which to found the church. Several of these cells of Christian faith and organization have been established, but they have existed in an environment almost wholly unfavorable to their growth and development. The fanaticism of an opposing Christian faith, laws forbidding church supported schools, legal restrictions on missionary personnel, the miniature stature of our society there, and the dirth of national leadership within our membership all have contributed to an atmosphere unfavorable to the church. Even more unfortunate is the fact that the nature of these obstacles is such that we can do little or nothing to remove them. However, the Friends in Mexico are making a tremendous effort to develop their own work.

PALESTINE

In the historical Arab civilization we find a world leadership in ages past, the residue of which is the pride of many present-day citizens of the country. But the Mohammedan religion furnishes a decidedly unfavorable environment for the church which we have sought to implant there. In fact, our work in Palestine almost lacks this most distinctive characteristic of the Christian missionary movement — a Christian church which is indigenous among the people. This is not peculiar to the Society of Friends. It is almost universal, although we are suffering from it more acutely than some others.

We can be proud of the contribution which our two schools at Ramallah have given and still are making toward the development of sturdy Christian characters among hundreds of boys and girls, without them bearing officially such a label. We wish that they could welcome the label, but in all fairness to reality we must prize more highly the fact of character. Two or three more well selected American Friends' teachers in the school would greatly increase our Friendly contribution to these character building institutions.

* * * *

We Friends still have the privilege of building the Christian church in each of these fields until the members themselves can continue to make Christ known to all men.

From Our Readers

CHALLENGES DEFINITIONS

TO THE EDITOR:

I've just finished reading THE AMERICAN FRIEND. I am becoming increasingly concerned at the modern trend toward the misuse of words in order to serve selfish and oft-times unpopular ends. The adding of shades of meaning (by implication and association) is tending to spread the general world confusion by confusing our very language so that when a thought is meant to be conveyed honestly and clearly it is sometimes conveyed in any way but that. We seem to be approaching, at a gradual but nevertheless visible pace, the position of the builders of the tower of Babel. We speak English but the words are coming to have a meaning that is different for each one of us. This trend is very helpful to any totalitarian system or to any gobble de gook artist that is trying to divide and conquer through confusion or sell some person or group of persons a bill of goods that otherwise would be unsaleable.

As a good example of what I mean let me present the words Christian or Christianity. We can, as you are well aware, find the word defined as meaning anybody from a snake handler, to a Jew killer, to a Negro killer, to a voodoo artist, etc. The word needs to be qualified whenever used in order to convey anything like a clear thought. Very seldom have I seen the word used without proper qualification or fairly clear meaning in THE AMERICAN FRIEND. This is not hard to understand when we realize that THE AMERICAN FRIEND is a Quaker publication and anything referred to, by it, would have a Quaker qualification.

I am not writing in a critical attitude but rather concerned lest we who (in my opinion at least) are doing the best work in trying to lessen world wide confusion, should make our own task more difficult.

I refer specifically to your editorial on "Soviet Diplomacy is Self Defeating" and to Elbert Russell's article "What Are We Here For?" You have both used the words Russian and Communism as synonyms. I am well aware that it is a common mistake but nevertheless does not excuse us who should know better. I have fairly good authority to support me when I say that Russian totalitarianism and Communism are certainly not synonymous. The Encyclopedia Britannica states for instance that Russia has no claim to the ideology known as Communism except that it might be said that she is in a state of transition toward it. I have no intentions of writing a book on the subject at this time and I don't believe that it will be necessary.

At the risk of being classified as slightly pink I am duty bound to say that Communism, although certainly not workable in its extreme form, does have certain principles that we have already copied to our benefit and others that we may do well to add to our way of life even as there are certain features of radical capitalism that we are striving desperately to curb and others that we have curbed. Intolerance to the nth degree of anything is just as harmful and wrong as is the tolerance of everything. A happy balance between everything is the best clarifying medium. It seems to me we must weigh the merits and demerits of all things if we are to arrive at a semblance of truth. We cannot do this by confusion and added meanings and distorted shadings of our language.

KENNETH D. MYERS

Paoli, Indiana

The Sunday School Lesson

Prepared by Russell E. Rees

For December 24—The Saviour is Born

Luke 2:1-16

The most exact writer of the Gospels is certainly Luke. He was a citizen of the Roman world, interested in people and events and especially familiar with the Roman sytem of government. When he talks about a Roman official he is careful to give his exact title. There is no other confirmation outside Luke's Gospel for a census of Palestine at the particular time here indicated. But because Luke is so accurate in his statements historians are very slow to say that Luke made an error. He may give us the only extant record of a forgotten event. At least he gives the impression of one who is writing about a known historical fact.

If Jesus was a citizen of Nazareth why was he born in Bethlehem? Luke again provides an answer to that question. The explanation is reasonable and has for the most part been unquestioned as the true story of Jesus' birth. Bethlehem and Nazareth are both bound up in our thinking about the birth of the Lord.

The story of the shepherds is Lukan material alone. No other writer records this confirmation of the events of that night. Yet it is a story of dignity and of simplicity, one would almost say as true to the spirit of Christ as any other part of his life. It rings true and one feels that it is authentic, knowing the life of Christ as we do. Who would be more likely to be sensitive to dawning spiritual awareness than simple people of the out-of-doors?

If our lives were but more simple
We should take Him at his word,
And our lives would be all sunshine
In the sweetness of the Lord.

From the very first, Jesus' appearance was an appeal to good will and love, not an appeal to fear. Religions had played so long upon the chord of fear that it was good news indeed that the major chord of Jesus' life was to be "Good tidings of great joy." The first word of the Heavenly Visitor was, "Be not afraid." The wrath of God and the judgment of God fade into the background and the love of God begins to take shape with the very first announcement of Jesus' birth. Nothing has shaken the world so deeply or so permanently as the statement that God so loved the world that he gave his Son. It is good news, "Glory to God in the highest, and on earth Peace among men in whom he is well pleased."

Then Luke adds the confirmation of the shepherd's visit to the manger in Bethlehem. There they found a little crying babe and the proud and bewildered parents. This is the utter foolishness of God from man's sophisticated viewpoint. In the tragedy of the first century, when the oppression of Rome threatened all human values, God answers with a Babe, weak and wailing in his mother's arms. One blow from Herod's arm and he would have been no more. One massacre by Roman soldiers and the dream might have ended. And yet in nineteen centures the manger has come to outweigh all the Roman armies.

It isn't easy to be simple enough to appreciate the Christmas story. We too want God to act "maturely," with action adequate to our time. And He comes giving us a Child, and saying "Be not afraid; I bring you good news; a child is born."

Questions:

1. In what way are "babes more decisive than battles"?

2. What is the relationship between peace on earth, and men of good will?

For December 31—Growing Through Fellowship with Christ

John 15:1-5; Phil. 3:8-16

In the Bureau of Standards in Washington there is a tuning fork which is made to give off 435 vibrations per second. It is the tone of A above middle C in the scale, and is the standard tone for all music. Whether you play the classical music of the great masters, the syncopation of modern jazz or even the crazy Booh Bop of the radio, the standard pitch is the same. Of course a man does not travel to Washington every time he tunes his violin, but he tunes it to that pitch nevertheless. You cannot get off in a corner somewhere and make the standard pitch 400 vibrations per second.

Would it be irreverent to say that in some way Jesus Christ has become the Standard Pitch of the Moral world? In the Eternal Bureau of Standards there is a true pitch. Amos called it a moral plumb line. One only deceives himself when he takes something else as the standard. Great music can only be written by a great master, but the great master is as bound by true pitch as is the amateur. In fact he is great because he, more than anyone else, is aware of true pitch.

If a man loses fellowship with Christ he loses contact with reality. There are no private standards of pitch in the moral world. There is no American morality, no Quaker morality, no white morality. Whether you play the piccolo or the tuba, the violin or the bass viol, you must go back for final tuning to 435 vibrations per second.

It is sometimes suggested that there is a conflict between obedience and freedom. If we are bound by Christ are we free to find the true way? One might as well ask, if we are bound by gravity can we be free men? In one sense, no. But in any sense that matters in this world, yes. The only way you can be free men at all on this earth is to be bound by gravity. Men have learned to fly heavier than air ships, not in defiance of gravity, but in cooperation with it. Catastrophe occurs when men try to play fast and loose with gravity.

Commitment to Christ is not slavery, but freedom in reality. Fellowship with him opens all the doors of personality. You cannot do just anything and find abundant life. "He that abideth in me, and I in him, the same beareth much fruit." The gateway to life is constricted, a narrow way, and many miss it. They miss it sometimes because they want to create a standard of their own, disregarding the Christian ideal. The nations are afraid to try the Christian way for fear it will not work; they might as well be afraid to trust gravity lest it suddenly quits operating.

Paul, however, knew that the attainment of this perfect accord with the standard is not easy and immediate. After a long struggle to attain it, all he could say was, I have not attained it yet. But I keep on. There is an Eternal Goal, "the high calling of God in Christ;" it moves before us calling for all our loyalty and all our effort. In fellowship with Christ we shall press on too, learning day by day, achieving more and more, bearing fruit because we are in living contact with Christ and with God.

Questions:

1. How can a man know when he is "abiding in Christ"?

2. What is the goal toward which a Christian moves?

Lessons based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education.

Friendly Life — Far and Near

Clyde Milner, President of Guilford College, has recently been elected president of the North Carolina Council of Churches.

* * * *

Merrill and Anna Coffin, of Whittier, California, have been at the First Friends Church of Marion, Indiana, on a preaching mission.

* * * *

Marion S. Cole, Headmistress of Lincoln School, Providence, Rhode Island, was recently elected a member of the Board of Directors of the Headmistresses' Association of the East.

* * * *

Helen E. Walker, President of the United Society of Friends Women, attended the Fifth Assembly of the United Council of Church Women, held in November at Cincinnati, Ohio.

* * * *

A. E. and Mary Harvey, well known for their pastoral work in Kansas Yearly Meeting and now retired to Gate, Oklahoma, celebrated their sixty-first wedding anniversary on Thanksgiving Day.

* * * *

Nebraska Yearly Meeting Friends keep up a lively interest in improving their new camp in the Rockies, "Quaker Ridge." The building of cabins and the creation of an adequate water supply are among the projects being planned.

* * * *

Work on the new addition to the Florida Avenue Meetinghouse in Washington, D. C., has begun. The additional space will provide for a large First Day School room, and enlarged kitchen and library facilities.

* * * *

Murray C. Johnson, minister of the Friends Meeting at Marion, Indiana, is to serve the First Friends Meeting of Des Moines, Iowa, during the City Wide Evangelistic Emphasis Program to be held December 3 to 8.

* * * *

Luanna Bowles has recently returned from Japan for medical treatment. She has held an educational position in Japan with SCAP, the allied occupation. She expects to be in Washington for an indefinite period.

* * * *

Edith F. Sharpless, member of Haverford Monthly Meeting and a missionary in Mito, Japan, for many years under the Philadelphia Friends Mission Board, has been asked to return to Japan under joint sponsorship of the Friends Mission Board and the American Friends Service Committee. She will again live in Mito, assisting with the development of a Neighborhood Center.

* * * *

Sandy Spring and Ashton Friends in Maryland held a special meeting for uniting the two Meetings on October 29, at the Sandy Spring Meetinghouse. The action was taken in a business session immediately following the eleven o'clock hour of worship.

* * * *

Hasty Friends Meeting in Nebraska Yearly Meeting has introduced *The Friends Advance* under the topics "Being Christian" and "Advancing through Missions." Robert Jay has also gone to Los Animas to speak on "Advancing through World Fellowship."

* * * *

Parvin Bond, Friends pastor at West Elkton, Ohio, and Arthur W. Hammond, a retired minister, took a leading part in winning a local option vote in the November election. There was a spirit of cooperation throughout the entire community on this measure.

* * * *

Wm. Merton Scott, Executive Secretary of the new united Board on Peace and Social Concerns of the Five Years Meeting, attended the meeting of the National Temperance League, recently held in Des Moines, as a Director At Large.

* * * *

A new addition housing Christian education activities and a dining room was dedicated on November 19 at the Sand Creek Meeting in Azalia, Indiana. Volunteer labor helped in putting up the addition. Marshall Tolle is the Minister at Sand Creek.

* * * *

The conviction of Robert Michener of Wichita, Kansas, for refusing to register for the draft was upheld in a ruling by the U. S. Tenth Circuit Court of Appeals. Robert, who is 19 years old, was sentenced to a year and a day in prison last fall.

* * * *

Clarence E. Pickett, retired executive secretary of the American Friends Service Committee, has been asked to serve as acting chairman of American Relief for Korea, an organization recently formed to coordinate the civilian relief efforts of fifty-four groups for that country.

* * * *

Hortonville Meeting has just welcomed their Latvian DP family, Janis Saksons, Emilijah, his wife, and Ramon, their five year old son. A position at an industry at Carmel, Indiana, has been found for Janis Saksons. The family was given a food and clothing shower at their home, which is located on the Ellis Barker farm.

* * * *

Dedicatory services and open house for their Friends House of Christian Education and the Minister's new residence were held by Muncie, Indiana, Friends early in November. The message of dedication was given by D. Elton Trueblood. Robert M. Jones is the minister of the Friends Memorial Church in Muncie.

* * * *

Henry H. and Edith N. Perry, members of New England Yearly Meeting from Dover, Massachusetts, have been in Japan since May, 1950, on a friendly visitation. They expected to leave Japan in November and to return to America via India and Europe where they will visit Friends' groups on the way. Friends World Committee for Consultation and the A.F.S.C. have cooperated in encouraging this travel.

* * * *

Pendle Hill will hold its third annual "Midwinter Institute on the Ministry" from December 28 to January 1 this year. The title is not used in a restricted sense and the conference will be of interest to many concerned Friends. Leaders will include Douglas Auchincloss, Religion Editor for *Time*, and Calvin Keene, Professor of Religion at Howard University, as well as Friends from the Philadelphia area.

* * * *

Surplus eggs are now on their way from the caves of Kansas to hungry, tubercular children in Vienna as part of the American Friends Service Committee shipments overseas of U. S. government surplus foods. Nearly 28,000 pounds of dried eggs were shipped last month. Surpluses of eggs, milk, cheese, wheat and other foods were made available without cost last March to private welfare agencies working overseas.

* * * *

For those who make contributions to the Service Committee at Christmas time in the name of some personal friend, the Committee will send that friend a Christmas card bearing this message: "At this Christmas time, my remembrance of you is a contribution to the American Friends Service Committee. May it help to bring hope where there is no hope, understanding where there is bewilderment, self-respect where there has been despair."

The address is The American Friends Service Committee, 20 South Twelfth Street, Philadelphia 7, Pennsylvania.

* * * *

Eldon Mills, a former Indiana Quaker, will address the Ohio Pastor's Convention in January as one of the ministers of the twelve outstanding churches in America selected by the 1950 poll of *The Christian Century*. Eldon Mills' church, the First Church of Christ (Congregational) at West Hartford, Connecticut, was the subject of a "Great Churches" article in a March, 1950, issue of *The Christian Century*.

* * * *

Eston and Mary Chamness Rockwell, young Iowa Friends (conservative), have joined the group of Alabama Friends migrating to Costa Rica to make permanent residence there. Several of the group, including Hubert Mendenhall of Fairhope, Alabama, are already in San Jose, capital of Costa Rica. The group is leaving this country to escape war-geared economy, and to attempt to raise their families in an atmosphere of peace and brotherly love.

* * * *

Unadilla Monthly Meeting in New York is looking for a Friend who is willing to work in a rural community as a pastor or as one capable of providing Christian leadership. Unadilla is in south central New York State, an open country community made up almost entirely of farms. The meeting owns a community house which is used for church and community activities. Anyone interested in this opportunity for service can address inquiries to Tracy Quimby, Unadilla, New York.

* * * *

An Institute of International Relations was held at the Homewood Friends Meetinghouse in Baltimore, Maryland, December 1 and 2. The Institute was under the auspices of the American Friends Service Committee and was sponsored locally by the Baltimore Peace Center. The faculty included Mme. Pandit, India's Ambassador to the United States; Owen Lattimore; Harrop Freeman and E. Raymond Wilson. The theme of the Institute was "Freedom and Security."

* * * *

The film, "Preview of '52," taken by James Furbay in England last summer, has been shown at Marion, Dublin, Indianapolis and Richmond Friends Meetings, twice at the Five Years Meeting, and to the meeting of the American Section of the Friends World Committee. The film shows historic Quaker landmarks in England, previewing what many American Friends will see at the World Conference held in Oxford in 1952. "Preview of '52" will be shown by James Furbay at other Friends Meetings during the coming months.

* * * *

Roy Knight and Donald Mott, young Iowa Friends (Conservative), are to be arraigned on January 4 on three charges of draft violation. Each has served a prison term previously for his conscientious objection to registering for selective service. The maximum sentence possible for their offenses is fifteen years. A complete and sympathetic article on the two men and their families appeared in the November 5 issue of the Des Moines *Sunday Register*. Iowa Senator Guy M. Gillette has called the second prosecution "unjust and unreasonable."

Friendly Fellowship

WEST ELKTON, OHIO — The ladies of the Friends Church of West Elkton served dinner and supper on election day, as they have done for many years. This year proved to be one of the most successful occasions they have yet held.

Minister of the West Elkton Meeting, Parvin Bond, has been hospitalized recently for minor surgery.

* * * *

VALTON, WISCONSIN — Winneshiek Quarterly Meeting (Iowa Yearly Meeting) was held at Valton, Wisconsin, in late October. The new pastor at Valton, J. D. Stanley, and his family were introduced. Kenneth Eichenberger and Mabel Vincent were visitors, both giving messages. The meetings were well attended.

* * * *

NEW PROVIDENCE, IOWA—The Liberty Friends Meeting at New Providence closed its ten day series of meetings with Wendell and Bertelle Hansen's Bible Birds on November 5. This was the second series of meetings with the Hansens, and was very well attended. Special cottage prayer meetings and a church attendance campaign were arranged in advance by the evangelist, the pastor, Wade Dillavou, and the members of the church.

* * * *

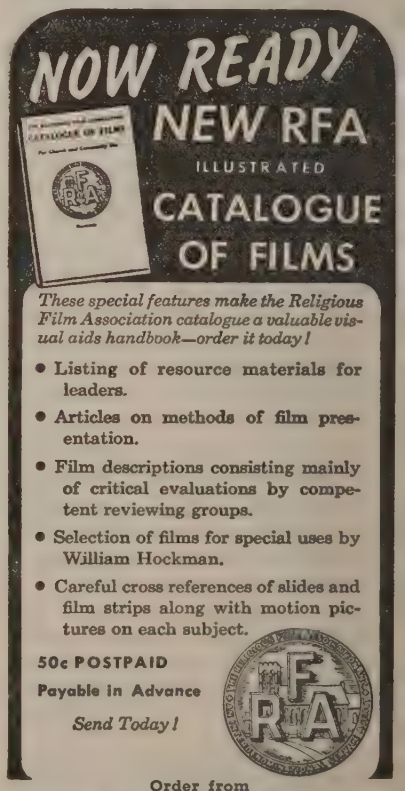
ACKWORTH QUARTERLY MEETING, IOWA —Kenneth Eichenberger gave the Saturday morning message at Ackworth Quarterly Meeting, held November 18, 19, at Motor Meeting. He gave a resume of the Elbert Russell lecture given at the Five Years Meeting time. Projects of the Five Years Meeting, including the proposed new Central Office Building, were also presented during the Quarterly Meeting. Charles Ball, President of William Penn College, brought the Sunday morning message. A Penn College gospel team presented the afternoon program. Ruth Newlin, of Des Moines, addressed the Missionary Conference, presenting the needs of the displaced persons and the unemployed in Europe. She has just returned from a European trip.

* * * *

DEERTRAIL, COLORADO—Penn Quarterly Meeting met at Deertrail, Colorado, on November 11, with good attendance despite the icy roads. Mabel Vincent, the main speaker of the day, gave a delightful description of her home, Jamaica, and told of the work she and her husband, Charles Vincent, are doing. She sang several songs and repeated Riley's "The Quaker." Reports were given by members who had attended the Five Years Meeting.

MIGRATORY LABOR

Oregon's treatment of migratory farm workers was roundly criticized by church officials at a hearing by the President's Commission on Migratory Labor. Rev. Gilbert B. Christian, executive secretary of the Oregon Council of Churches, decried the sanitary conditions in the labor camps and the treatment of the laborers by some camp managers. "It is just as important for the government to subsidize minimum housing for migrant workers as it is for the government to subsidize parity prices for farmers," he said.


NOW READY
NEW RFA
ILLUSTRATED
CATALOGUE
OF FILMS
These special features make the Religious Film Association catalogue a valuable visual aids handbook—order it today!
• Listing of resource materials for leaders.
• Articles on methods of film presentation.
• Film descriptions consisting mainly of critical evaluations by competent reviewing groups.
• Selection of films for special uses by William Hockman.
• Careful cross references of slides and film strips along with motion pictures on each subject.
50c POSTPAID
Payable in Advance
Send Today!
RFA
Order from
FRIENDS BOOK AND SUPPLY HOUSE
Richmond, Indiana

HOMILY ON FORGIVENESS

Clyde Milner, master of the classics, told us again, during the sessions, the story from St. Francis and his company of friars who lived, worked and ate together, carrying on their ministry. Among these humble friars was the none-too-intelligent Brother Juniper. St. Francis asked him to prepare the evening meal, using a rabbit in the stew. The hungry friars came in from a day of ministry and sat down to eat, finding that the innocent though devoted Juniper had put the *whole* rabbit in the stew. Angered at Juniper, they were soon quieted by St. Francis, who said, "Think how much God must forgive us daily; cannot you forgive poor Juniper?"

The homily, pressed home by Clyde Milner: "Can we have a forgiving spirit when someone either innocently or maliciously throws the whole rabbit into our plans?"

OAKWOOD Coeducational Boarding School
Founded 1796

Boys and girls have an opportunity to live together in a friendly, wholesome, Christian atmosphere. Physical, mental, moral and religious growth is emphasized in both college preparatory and general curriculum. Opportunities are afforded in art, music, home-making and athletics. Everyone participates in a supervised work program. Small classes make possible efficient counselling by sympathetic teachers.

For additional information write:
Oakwood School, Box 30, Poughkeepsie, N.Y.

OAK GROVE A Friends School for Girls
1849-1949

Emphasizes preparation for college and gracious, purposeful living. Recent graduates have entered over fifty different colleges and universities, including all major colleges for women. Bible is taught by a Friends' minister in residence. The Quaker way of life is expressed through Meetings led by students. Cultural departments are under talented instructors in Music, Art and Speech. Physical Education includes corrective and aesthetic program with recreation featuring winter sports and including riding without extra fees. Work covers Grades 7 through 12 with a strong post-graduate year of intensive college preparation. The new fireproof Dormitories, Recitation and Administration Buildings occupy a sunny hillside overlooking the Kennebec Valley. Those requesting catalogs are asked to give daughter's age, year to enter boarding school, and college for which preparation is planned.

ROBERT EVERETT and EVA PRATT OWEN, Principals, Box F, Vassalboro, Maine

WESTTOWN SCHOOL
WESTTOWN, PENNSYLVANIA

FOUNDED IN 1799

Applications accepted for the year 1951-52.
Boys enrolled in boarding department Grades 7-12; Girls, Grades 9-12.

For information and catalogue address:
DANIEL D. TEST, JR., *Headmaster*

FRIENDS ACADEMY
Founded 1877
COEDUCATIONAL

"The daily contacts of the teacher with pupils are vital, for upon his character, convictions, knowledge, skill, and capacity to work with others the effectiveness of the school must ultimately depend."

With close student-teacher relationships made possible by small classes, the Academy offers day students from kindergarten to college and boarding students from grades seven through twelve, a well-integrated program of studies, athletics, and extra-curricular activities. The school is fully accredited and its graduates attend leading colleges and universities.

MERRILL L. HIATT, Headmaster
Locust Valley, Long Island, N. Y.

BIRTHS

BEEDE—To Donald and Ruth Young Beede, a son, Norman Willis, on November 24, at Richmond, Indiana.

JONES—To Robert C. and Ingeborg H. Jones, a daughter, Diana May Jones, on November 9, at Washington, D. C.

TORRELL—To Donald and Alma Torrell, a daughter, Cynthia Gail, on October 6, at Minneapolis, Minnesota.

ENGAGEMENT

SIMON-JONES — Irma Wilcox Jones, daughter of Mrs. Barclay L. Jones of Framingham, Massachusetts, to Stephen Wistar Simon, son of Andrew and Katharine W. Simon of Baltimore, Maryland, on October 20, at Richmond, Indiana.

MARRIAGE

COFFIN-KNIGHT — Barbara Knight, daughter of Dr. and Mrs. Ralph Knight of Minneapolis, Minnesota, to Gordon Reid Coffin, son of Isabella R. Coffin, also of Minneapolis, and the late Roscoe C. Coffin, on November 1, at Westminster Chapel, Dr. Arnold Lowe officiating. They will live near Long Lake, Minnesota.

CRANOR-DOUGLASS — Ellen Douglass, daughter of Mr. and Mrs. Eldon Douglass of Amboy, Indiana, to Donald Cranor, on November 19, at her home in Amboy, Logan Smith officiating.

GORHAM-COX — Caroline E. Cox, of Richmond, Indiana, to Lawrence Gorham, on November 23, at their future home near Lynn, Indiana, after the manner of Friends.

DEATHS

FISK—David E. Fisk, on November 11, in Unadilla, New York, aged eighty-eight. A native of Unadilla, he was a retired farmer and businessman. He was married in 1890 to Eva Slade, who survives him. Also surviving are two daughters, Mrs. Thomas McLaughlin and Mrs. Roscoe Wright; a son, Charles; and four grandchildren. Memorial services were held in the Rogers Hollow Friends Church, which he helped organize and build, with William Heapps officiating. Interment was in the Rogers Hollow Cemetery.

HILLS—John Jay Hills, on November 15, at St. Paul, Minnesota, aged ninety years. He was a member of the Minneapolis Monthly Meeting. Surviving are his wife, Harriet; one son, John James

A Friendly Welcome Always Awaits You at

THE WHITTIER

A Recognized Hotel

15th and Cherry Sts., Philadelphia 2, Pa.

Evan B. Whitacre, Manager

This Christmas give The Upper Room

The ideal Christmas remembrance for your friends, your loved ones, and your neighbors is a subscription to The Upper Room. Its six issues, with beautiful covers and a reading for each day of the year, are a continuing reminder of your interest and thoughtfulness. The cost is low, only 50 cents per year (less than a cent a week), and it is a beautiful gift that gives emphasis to Christ in Christmas.

A copy of The Upper Room and an attractive gift card will be mailed in your name to each person on your list. Each two months in 1951 a new copy of The Upper Room will follow with helpful devotional readings and prayers for each day.

Mail your list today. Enclose just 50 cents for each subscription. Use this handy coupon—

THE UPPER ROOM,
1908 Grand Avenue, Nashville 4, Tenn.

Enclosed is check or money order for $_____ for which please send The Upper Room for one year to each of the names and addresses on the enclosed list at the rate of 50 cents per name. Gift cards bearing my name are also to be mailed to this list.

Signed_____

Address_____

Hills; and a brother, Earl G. Hills of New York.

MORGAN — Charles Earl Morgan, on October 31, at Rubio, Iowa, aged sixty-six. He was born near Rubio on the farm which became his home. In 1904 he was united in marriage to Lelia Stone, who died in 1917. To this union were born six children. He was later married to Edith Wenger, and to them were born two sons. His interests were his family, his farm, and the betterment of the community in which he lived. Surviving are his wife, his children, Eugene of Rubio, Hubert of Brighton, Clayton of Batavia, Wayne of Ann Arbor, Michigan, Mildred of Des Moines, Margaret of Rubio, Owen of Omaha, and Alan of Kirksville, Missouri; two sisters, Mrs. Margaret Johnson and Mrs. O. W. Schmitter, both of Rubio; and sixteen grandchildren. Funeral services were conducted in the Rubio Friends church by the pastor, D. B. Weintz, assisted by Oren Hutchins and Wilson Hyde.

SYMONS—Bertha Hill Symons, on October 9, at Minneapolis, Minnesota, aged seventy-two years. She was the widow of the late Oscar Symons. She is survived by two grandchildren, Cynthia and Thomas Brackett.

VON APPEL — Friederike von Appel, also known as Riki Teller, on October 16, in Vienna, Austria, aged forty-four. She was a member of the Vienna Friends Meeting and from 1924 to 1938 served as a secretary at the Friends International Center in Vienna. In 1933 she led a group of young Austrians in a visit to the United States, where they met many American Friends. Her death notice from Austria reads: "Her life was filled with work for the good of mankind."

WINSLOW—Sabra Allie Winslow, on November 11, at Belvidere, North Carolina, aged sixty-four years. She was the daughter of James Frank and Emma J. White and a lifelong member of Up River Friends Church. Her husband, John Dewitt Winslow, preceded her in death on September 19, 1950. Surviving are one son, Branning Winslow, four daughters, Lena and Edna Winslow of Belvidere, Odessa Williams of Hertford, North Carolina, and Burnette Lane of Norfolk, Virginia; and eight grandchildren. Services were conducted at Up River with Elizabeth White officiating, assisted by Bertha V. S. White and Carl Yow.

FRIENDS BOARDING SCHOOL

1837 1950

"OLNEY"

BARNESVILLE, OHIO

An Accredited Four-year Boarding High School for Friends' Children

For information address

BYRON G. THOMAS, PRINCIPAL

LOCAL MEETING DIRECTORY

ALHAMBRA, CALIFORNIA

Ramona Park Community Church (Friends) 1209 South 7th Street. A fully graded program of worship, study, fellowship and service. Sunday 9:30; 10:10; 11:00 a.m. and 7:00 p.m. Also mid-week services Wednesday, 7:30 p.m.

ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p. m. Raymond V. Breaker, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for worship, eleven. Marie A. Ferguson, Meeting Secretary, 810 Clark St., Apt. 10, Evanston, Ill., phone University 4-8511 or Greenleaf 5-6295.

The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 1414 E. 59th Street. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone FAirfax 4-8200.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship, 11 a.m. Ruth Tuttle, Clerk, 903 Ellison Ave. Eugene Kreves, pastor, 2805 Digby Ave., Phone PL 8911.

CITRUS HEIGHTS, CALIFORNIA

Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Herbert D. Pettengill, Jr., minister, Phone 6-5735.

DETROIT, MICHIGAN

First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Mrs. Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Meeting for worship 10:30 a.m. each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship and First Day School, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister, Jack Tilton, Assistant to Minister.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone Ja1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 9th St., Minister.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m., Verl D. Lindley, Minister, RIchmond 70716.

LYNN, MASSACHUSETTS
Friends Meetinghouse, corner Friend and Silsbee Streets. Bible School at 10 a.m., Worship at 11 a.m. W. Carlton Jones, Minister. LY 57905.

MINNEAPOLIS, MINNESOTA
Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a. m., Meeting for Worship at 11:00 a. m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

MOORESVILLE, INDIANA
Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Gospel Service 7:30; Mid-Week Meeting, Thursday, 7:30 p.m. Albert F. Bohnert, Pastor. Phone 194.

MUNCIE, INDIANA
Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS
Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

NEWBERG, OREGON
Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW YORK, N. Y.
The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October 1 through April each Sunday at 11:00 a.m.

OBERLIN, OHIO
Meeting for worship, First Day, 11:00 a.m., from October to May, Sturges Hall, Oberlin College. Visiting Friends always welcome. Phone Imre Domonkos.

ORLANDO, FLORIDA
Friends Meeting for Worship at Sorosis House, 108 Liberty St., First Days at 11 a.m. Monthly Meeting, 10 a.m. on first First Day of the month.

PASADENA, CALIFORNIA
First Friends Church, 2540 E. Orange Grove Avenue. 9:45 a.m., Church School; 11:00 a.m., Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

PHOENIX, ARIZONA
Meeting for Worship at 915 North 4th Street each Sunday at 11:00 a.m.; Charles Kelly, Clerk, 9112 North 3rd Street.

PLAINFIELD, INDIANA
Sugar Grove Conservative Friends, Meetinghouse established 1823. Quiet Hour for Worship Sunday at 10 a.m.; Plainfield, Indiana, Route 1, 2 miles south on Road 267, one-half mile west.

PORTLAND, OREGON
First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

SCARSDALE, NEW YORK
United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

SEATTLE, WASHINGTON
Friends' Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross minister, KEnwood 0471.
University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

ST. PETERSBURG, FLORIDA
Friends Meeting, 130 Nineteenth Ave., S. E. Meeting for Worship, First-day at 11 a.m.

TUSCON, ARIZONA
Friends Meeting, 436 E. Third St. (rear). Worship, First Days at 11 a.m. For information write Route 2, Box 674. Phone 5-5959.

WASHINGTON, DISTRICT OF COLUMBIA
Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA
First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting. 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p. m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister Phone 43-467.

WICHITA, KANSAS
University Friends, University Ave. at Glenn. Church School, 9:45 a.m. Worship, 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer Meeting, Wednesday, 7:30 p.m. Friends University bus. Charles A. Lampman, Minister. Dial 2-3373.

GEORGE SCHOOL — **Community Living**

A FRIENDS COEDUCATIONAL BOARDING SCHOOL

There can be no effective external change in our ways of doing things which will lead to world peace and justice until there is an internal transformation in the character of men. Such change in the hearts and minds of men — basis for a moral revival — is a primary responsibility of our schools in a time of crisis.

For a catalogue and application blanks address
RICHARD H. McFEELY, Principal, Box 351, George School, Pa.

BE SECURE BE PROVIDENT
PROVIDENT MUTUAL
LIFE INSURANCE COMPANY OF PHILADELPHIA
Pennsylvania • Founded 1865

GUILFORD COLLEGE
GUILFORD COLLEGE, NORTH CAROLINA
The Oldest Coeducational College in the South

When Guilford College was opened in August, 1837, the student body consisted of twenty-five girls and twenty-five boys. Coeducation was at that time a radical experiment in the South. Since then it has become the pattern in most of the colleges of the region, both small and large; but the wholesomeness, sincerity, simplicity, and friendliness evident at Guilford still attracts the notice of visitors to the Quaker campus.

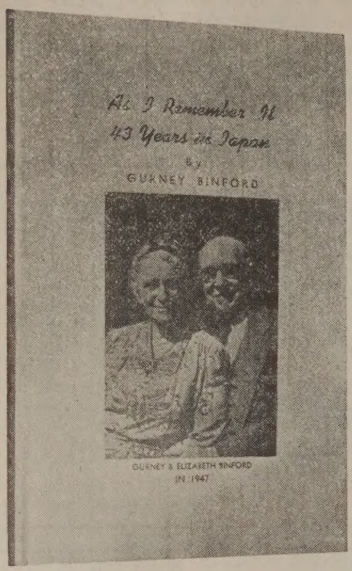
Chartered 1834 — Founded 1837

WHITTIER COLLEGE
The Quaker College of Southern California

- Complete liberal arts curriculum
- Training for Christian service
- Professional and pre-professional study
- Approved by the Western College Association
- Sixteen miles southeast of Los Angeles in the heart of Southern California

For information, address
DIRECTOR OF ADMISSIONS, WHITTIER COLLEGE
WHITTIER, CALIFORNIA

Christmas Gift Suggestions



AS I REMEMBER IT: 43 YEARS IN JAPAN
by Gurney Binford

Says Levi T. Pennington: "A real contribution to Quaker missionary literature, to American understanding of Japan, and to the advance of the Kingdom of God in Asia." **Price: $3.00**

THE SHEPHERD WHO MISSED THE MANGER
by Rufus M. Jones

This delightful Christmas story is available in an attractive gift edition. **Price: 35c.**

THE SIMPLIFICATION OF LIFE
by Thomas R. Kelly

This is a reprint of a chapter of "A Testament of Devotion." Sells in a gift edition for **15c**, and in a plain edition for **10c.**

FRIENDLY ANECDOTES
Collected and arranged by Irvin and Ruth Poley

Writes Carl Sandburg: "You did well to assemble these anecdotes and jests . . . Had such a book as yours come to Lincoln's hands he would have treasured it." **Price $1.50.**

MR. JONES, MEET THE MASTER
Sermons and Prayers by
Peter Marshall, Chaplain of the U. S. Senate

This man of faith and courage has left us this stirring book, which is being widely read. **Price: $2.50.**

THROUGH CHRIST OUR LORD
by Georgia Harkness

A book of daily devotional readings based on the most memorable words of Jesus. There are also prayers and searching questions for one's own personal examination. **Price: $1.25.**

EVERYDAY RELIGION by Joseph Fort Newton

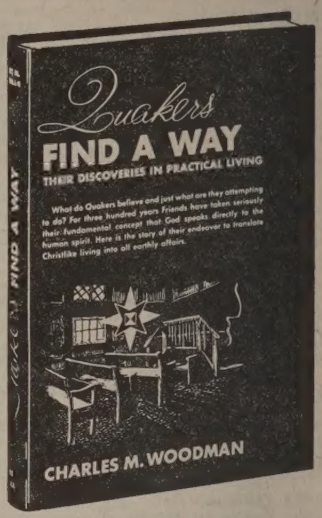
This is a book of devotional messages which are "inspirational" in the best sense. There are many pointed, personal stories of everyday people which enrich the messages. **Price: $1.25.**

CHRISTMAS IDEALS

Large book of Christmas poems and stories, with pictures, in full color. Excellent for gifts. **Price: $1.25.**

QUAKERS FIND A WAY
by Charles M. Woodman

This book deals with the great problems and issues which Friends have faced in their history, and the ways in which they have met them and found a way forward. It points to their discoveries in practical living. **Price: $2.50.**


Quakers
FIND A WAY
THEIR DISCOVERIES IN PRACTICAL LIVING
What do Quakers believe and just what are they attempting to do? For three hundred years Friends have taken seriously their fundamental concept that God speaks directly to the human spirit. Here is the story of their endeavor to translate Christlike living into all earthly affairs.
CHARLES M. WOODMAN

THE JOURNAL OF JOHN WOOLMAN
edited by Janet Whitney

This great American Quaker classic has just been published in a large, easily readable text. It is based on the original manuscripts, and it introduces important and fully revised material. It is an attractive volume for the home and the meeting library. **Price $2.75.**

GLAD TIDINGS

Picture book of Christmas verse and song, illustrated in color. **Price: 50c.**

CHRISTMAS IN MANY LANDS

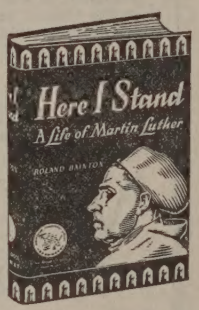
Stories and customs in many countries, with pictures, in color. **Price: 50c.**

CHRISTMAS IN THE HOME

Plans, programs and material to help the family in observing Christmas creatively. **Price: 50c.**

CAROLS OF ALL AGES

Stories which help to make the great carols more meaningful. **Price: $1.00.**



HERE I STAND, the Story of Luther
by Roland Bainton

By a Quaker author, this new biography of Martin Luther is the Abingdon-Cokesbury Award book for 1950. It is lucidly written and well illustrated. It is a subject of current interest. **Price: $4.75.**

FINDING THE TRAIL OF LIFE
by Rufus M. Jones

An autobiographical book about a boy's religion in a New England village, it traces the formative influences of a Quaker neighborhood. **Price: $1.75.**

Christmas Books for Children and Young People

FOR THE YOUNGEST CHILDREN

1. **Time for Bed,** by Inez Bertail. Picture story book; **75c.**
2. **The Song the Shepherds Heard,** by Mary Entwistle. Picture story of the shepherds' visit to Jesus; **60c.**
3. **A Child's Grace,** by Claxton and Bannister. Beautifully illustrated prayer-verses; **$2.00.**

FOR OLDER CHILDREN

1. **The Bells Ring Out,** by Luckhardt and Walker. Story of a Christmas surprise for a Swiss immigrant boy; **65c.**
2. **Tell Me About Prayer,** by Mary Alice Jones. Another in the "Tell Me" series explaining prayer for children; **$2.00.**
3. **Boy of Nazareth,** by Marian Keith. A sympathetic, imaginative picture of Jesus' boyhood years in Nazareth; **$2.00.**
4. **God's Lovingkindness,** by Elizabeth B. Jones. Devotional readings for children; **$1.75.**
5. **Booker T. Washington—Ambitious Boy,** by Stevenson; **$1.75.**
6. **Woodrow Wilson—Boy President,** by Monsell. Two new titles in the Childhood of Famous American series; **$1.75.**

FOR YOUNG PEOPLE

1. **Blow the Man Down,** by Charles Vipont. The lively and exciting story of Thomas Lurtin, English Quaker; **$2.25.**
2. **Lark in the Morn,** by Elfrida Vipont. Story of young Kit's discovery about herself; **$2.25.**
3. **Facts of Life and Love,** by Evelyn M. Duvall. Basic ideas about life and love for teen-agers; **$3.00.**
4. **By An Unknown Disciple,** (Anonymous). Life of Jesus told as an eye-witness would describe it; **$2.00.**

Order from Friends Book and Supply House, Richmond, Ind.